THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Verily, thus saith the Lord unto you—there is no weapon that is formed against you that shall prosper; and if any man lift up his voice against you he shall be confounded in mine own due time" (D. & C. 71: 9, 10).

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NOTES ON IMPOSTURES.

THOMAS W. BROOKBANK.

IN his letter to the Deists, Dr. Prideaux says there never was an imposture in the world that did not have the following characteristics:

1. It must have for its end some carnal interest.
2. It can have none but wicked men for its authors.
3. Both of these must appear necessarily in the very contexture of the imposture itself.
4. That it can never be so framed that it will not contain some palpable falsities, which will discover the falsity of all the rest.
5. That wherever it is first propagated, it must be done by craft and fraud.
6. That when entrusted to many persons it can not be long concealed.

Let us now apply these keys to the institution of "Mormonism"—commonly so-called—which some contend was concocted and foisted upon the public by an alleged impostor, Joseph Smith, in order that by their use we shall be enabled to appreciate justly the man and his work.

From the day that Joseph Smith began his work in its larger aspects until he was martyred, his whole life was a continuous round of sacrifice for the good and blessing of mankind, and that he saw that was for their benefit and uplift as clearly as any man then living, or who has, since his day, lived on this earth, is now attested by hundreds of thousands of worthy, upright people from all quarters of the world, who are enjoying the blessings of a contented, happy and prosperous life to which he pioneered the way;

and by tens of thousands of intelligent, non-"Mormon" tourists who visit Utah and are astonished at the evidences of material prosperity, social unity, and moral purity which characterize "Mormon" communities; and by many of the educators of the youth in States outside of Utah, and moulders of public opinion there, who visit Zion to learn of her ways that, to some extent at least, they may walk in her paths. A tree is known by its fruit.

Joseph Smith made no effort to acquire more of this world's goods than was necessary for the maintenance of his dependents in comfortable and respectable circumstances. At the peril of his life he remained faithful to his duties as the leader of his people, notwithstanding that the persecutions and material losses which he had to suffer and sustain must have taught him that there was no prospect for him to amass wealth so long as he should continue trying to maintain and extend his alleged imposture. If "Mormonism" is a fraud, is it not evident as the light of day that the man who originated such a gigantic scheme, and launched it successfully in spite of fierce opposition, was able to engage with flattering prospects of success in some other kind of business where he would not daily hazard his peace of mind and run great risks of his personal safety? Was it not an apparent sense of duty, which he appreciated in the highest degree—not a hope of material rewards—which constrained Joseph Smith to follow so faithfully the line of service which he marked out for his work through life? Some influences out of the ordinary were controling his thoughts and consequent actions or he would have devoted his splendid talents to some other calling in life where his pathway would not have been so rough and dangerous at the hands of the masses of his fellow-countrymen. It can not rightly be claimed that it was an evil power or influence that controlled his actions, for when that question comes to the fore, the statements of our Lord that a tree is known by its fruit, and that men do not gather grapes of thorns are applicable, and, speaking figuratively, the harvest of grapes that has been gathered from the plantings made by Joseph Smith is abundant to manifest that his work has been fostered and brought to a glorious stage of fruit-bearing by the Omnipotent God. Nothing else could have kept multitudes of designing foxes from spoiling the vines.

Joseph Smith could not have had the attainment of worldly honor in view, since, from the very inception of his work, he was made painfully aware that it was subjecting him to the ridicule, scorn and imprecations of the great multitudes at all times, and scarcely ever, without a bright day of hope and cheer, he lived and labored in the dark shadow of an early, violent death. As ancient prophets and apostles of God sought, without hope of earthly reward, but on the contrary, at the eminent risk of their lives, to bring the word of God to their fellow-men, so Joseph Smith labored to bring to modern people a knowledge of the true

God, and of His purpose concerning mankind in these "the last days." His enemies deny that he was a messenger from the Lord, but who can deny that he acted the part of one, even to making the last supreme sacrifice? No greater test of sincerity and disinterestedness can be demanded and complied with than this. And when Joseph Smith voluntarily went to his death, he demonstrated that he held his work to be more sacred than he did his life, and from the testimony thus recorded in his blood this world can not hope to escape by pleading that they look upon "Mormonism" as an imposture. It was worth all, including life itself, to its earthly founder; it is worth all, even life, to every one to whom its sound shall come.

Nor could Joseph Smith have had hopes that by maintaining the alleged imposture he might achieve the aggrandizement of some of his relatives. Those of his kinsmen who did espouse his cause were made partakers of his afflictions. And finally his brother Hyrum suffered martyrdom at the same time that Joseph was shot to death at Carthage jail.

It is true that among the chosen witnesses who saw the plates from which the Book of Mormon record was translated, and who have borne testimony of that fact to the world, some of Joseph Smith's near relatives were numbered. But at the time involved there were very few people known to him from among whom a suitable selection of witnesses could be made. The work had not progressed far enough to number many converts, and besides it is in strict harmony with the Lord's practice to entrust His friends and believers—not enemies and scoffers—with the privilege of seeing and handling things sacred in His sight, and of carrying forward his work among his children on this earth. All the witnesses who saw the original plates of the Book of Mormon, and bore public testimony thereof, knew they were not enhancing their temporal interests when they testified that they had seen the plates, and the same is true, so far as they were concerned, as to any other office or position which they occupied under Joseph Smith. It is to be remembered, too, that not one of the witnesses ever denied that he had seen the plates or recanted a word of his testimony. Some of them left the Church, but for all that they continued to affirm that their testimony was true. But it is objected that Joseph Smith did by revelation require that a house should be built in which he and his family were to have an abiding place. (See Doctrine and Covenants, section 124).

True, but every person who devotes his whole time to the service of the public in any capacity is entitled to make a living for himself and family thereby, and should be allowed something more than a bare sufficiency for this purpose in order that he may make some provision for a "rainy" day, and for the period of old age.

Then we find that the house in question was to be a general

boarding-house "for the boarding of strangers, * * * and a resting place for the weary traveler, that he may contemplate the glory of Zion. * * * That he may receive also the counsel from those whom I '(the Lord)' have set to be as plants of renown," etc. That house, therefore, practically stood as a cordial invitation to non-"Mormons" the world over to repair to Nauvoo and there, where the headquarters of the Church were located, at their leisure, and at the least possible trouble and expense to themselves—freed from the extortions of profiteers—examine as fully as each might wish into the principles and practical workings of "Mormonism" and enquire into the character of its earthly founder in a thoroughgoing manner, which opportunity no impostor would dare afford. The idea that a self-conscious imposter—had Joseph Smith been a man of that character—should want to make provision for the accommodation of enemies as well as friends who might wish to make investigation into the principles of his widely-advertised and vigorously condemned imposture, while they all, at the same time, would be enabled to set a close watch on his daily life and conduct, is so illogical that it should bear a special anti-"Mormon" trade mark. A boarding-house is the last place in the world where an unprincipled impostor should want to make himself a home. He would be so much and so constantly under the eye of the curious, inquisitive public—so watched in every move he made by implacable foes, and so questioned by experts in the art of entangling witnesses in their testimony that he speedily would be driven to make a confession of his guilt.

The Lord himself practically states why Joseph Smith was to take up his abode in that boarding-house instead of making his home in a private residence where he would be far less accessible to the public, and so measurably screened from public gaze. We have all read the divine teachings about putting a lighted candle where its light may be seen rather than to hide it away somewhere under a cover; and when the Lord fixed upon that boarding-house as the place where Joseph Smith was to make his home, he set him, figuratively speaking, on the highest hill there was in the neighborhood of Nauvoo. If the reader will examine in particular the quoted passage from the Doctrine and Covenants he will readily perceive what were the reasons why that boarding-house was built, and why a part of it was assigned to Joseph Smith for his home, and when he took up his abode there his act was tantamount to a challenge to his enemies to find anything in his conduct that was not in keeping with his office as a messenger from God. It was the flaunting of the red flag in the face of the mad bulls of Bashan, but he knew by whom he was sustained and defended.

2. Joseph Smith was not a wicked man. When he was but a youth between fourteen and fifteen years of age he became much

concerned about religious matters, and evidently passed through an experience which is called a "change of heart," according to sectarian teachings. The genuine character of his conversion, and the sincerity of his purpose to serve God and do His will, are manifested—

By applying himself to the study of the word of God.

By seeking divine favor through earnest prayer.

By his firm trust that God would hear and answer his petitions.

By his fearless announcement that God had heard and answered his prayers in a marvellous manner.

By the dedication of his life and services to the divine purposes concerning him, as they should be made known to him from time to time.

By manifesting that he feared more to wound his conscience by offending God than he dreaded all the losses and sufferings that his enemies could inflict upon him.

By his unswerving fidelity in later life to every claim of a religious or spiritual nature which he had made in his youthful days.

He never modified his first statements, never recanted a word of his testimony. If he was an impostor no one knew that fact better than he himself did, and he also knew that the fierce opposition which he was encountering on all sides would inevitably effect the complete overthrow of his evil designs and make his name odious in the sight of all honorable men; yet he yielded not the value of a tittle from his stand as a mere boy, and counted all earthly gains, and the peace of the world with them, as but dross in exchange for his word, with suffering and finally death for guarding it sacredly.

By freely yielding up his life in hope that the sacrifice of himself might effect a lessening of the fierce persecutions under which his people were so grievously suffering. Our Divine Teacher said, "Greater love hath no man than this, that a man lay down his life for his friends." This supreme sacrifice Joseph Smith gloriously made.

"Love is the fulfilling of the law" of God. Joseph Smith fulfilled that law, for he loved unto death; but such "love worketh no ill to his neighbor." Considering those two passages of scripture together, it is evident that Joseph Smith's great love for his fellow-men did not allow him to work any ill to his neighbor, and consequently a work of imposture was as far from him as light is from darkness. We can accept these conclusions, or charge St. Paul with the utterance of meaningless verbiage; but if the apostle wrote the quoted scripture inspirationally, it follows that Joseph Smith was not an impostor, but a true saint of God's glorious fold.

(TO BE CONCLUDED.)

THE young who take advice are almost beyond the need of it.

FAIR PLAY FOR ALL.

In its issue of the 31st ult. the *Yorkshire Observer* says, editorially:

There appeared in these columns recently extracts from a letter by a Keighley lady, now in America, who wrote in appreciative terms of the Mormons whom she visited in their homes at Salt Lake City and elsewhere. Not having visited these cities or made any serious study of Mormon doctrines, we cannot say from personal experience how far this praise is justified; but it is at least refreshing to find someone who has the courage to say a good word for this much-abused sect, whose creed and practice are no doubt often grossly misrepresented. How many persons, we wonder, who repeat the charges of immoral practices so often made against the Mormons have ever really taken the trouble to inquire into the truth of their statements? Calumny and misrepresentation of a small and unpopular religious sect is no new thing. In the early days of the Christian Church all sorts of horrible crimes were attributed to the adherents of the new faith by their opponents, and were readily believed by a credulous populace; and similar charges were made against the French Protestants and English Dissenters in the seventeenth and eighteenth centuries by the leaders of the established religions in both countries. In some countries, even to-day, we believe, the Jews are popularly supposed to take part in human sacrifice at the Passover feast.

The trouble is that so many people, while expecting their own creed to be tolerated, refuse to extend the same toleration to the creeds of others. They either fail or refuse to see that the orthodoxy of to-day was the heresy of yesterday; that the revolutionary of this age will be the reactionary of the next. Witness the fierce opposition of the Nonconformists, in the last generation, to the theory of Evolution, and to the Higher Criticism Movement of the present day. A body which perhaps more than any other at the present time suffers from the misrepresentation and intolerance of the orthodox is the Church of Christ Scientist. A recent convert to that faith has said that he had never realised until he became a Christian Scientist how great a spirit of intolerance still existed among Englishmen to-day, and he found none more bitter than the members of the other Christian churches. The law and public opinion does not permit men to burn and torture Christian Scientists, but they are frequently subjected to social ostracism, and, what is worse, their views are misrepresented in such a way as to excite the cheap sneers of the ignorant and vulgar. If we have not sufficient time or interest to investigate the truth of Christian Science or any other religious creed, we can at least refrain from repeating as fact what we only know by hearsay, and what is often a mere travesty of the truth.

PROHIBITION IN THE UNITED STATES.

JUDGE WILLIAM M. GEMMILL, for sixteen years judge of the Municipal Court of Chicago, recently gave some statistics upon the question of prohibition. He said: "Twenty per cent. of the jails of the United States have been without prisoners, since prohibition went into effect. I have collected the prison statistics for the last seven years in several of the leading States, and everywhere the number of prisoners have decreased since prohibition." He then quotes some statistics of New York, Indiana, Massachusetts, Wisconsin, Iowa, California, and other States, and continues: "I have not found a single State or a single prison where there was not a marked decrease in the prison population in 1919 and 1920. In most of the States there was an increase in 1921 over 1920, but with that increase the prison population is still from 20 to 25 per cent. less than it was before the war. From the last year before the prohibitory act went into effect to the first year following its enactment, the population of the Chicago Bridewell decreased over 50 per cent. During the year previous to the enactment of the prohibitory law 169 persons died in the hospital at the Bridewell from alcoholism. Last year one person died in the same hospital from the same cause." In conclusion Judge Gemmill says: "Never before were American cititzens as clean and law-abiding as they are to-day."

FORGETTING INJURIES.

THE occurrences of almost every day show me what cause I have to bless and adore God for enabling me to adopt, and carry into effect a very simple principle, which brings the sweetest peace into my soul. It is this: a man strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up I am taking off the bandage continually, and examining the depth of the wound, and making it fester, and my general health is materially affected, is there a person in the world that would not call me a fool? Now, such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound and never look at it again.—SIMEON.

ONE spiritual truth heartily believed is of far more worth than the whole of the creed received from custom or compliance, as one artesian well piercing to the spring is of more value than a hundred tubes thrust into the surface.—JOHN KER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, SEPTEMBER 14, 1922.

EDITORIAL:

"IT IS FINISHED."

THE dying words of the Son of God, as He hung upon the Cross—words reported by the Beloved Disciple—have been the theme of much controversy among professing Christians. What did those words signify? What was their true and actual import?

The notion has been entertained that the crucifixion of Christ completed his work as pertaining to this planet, so far as personal ministrations went, and that after the opening of the so-called Christian Dispensation, there was no further need of communication between God and man. Some have seen in this the significance of that final utterance on Calvary.

"O most lame and impotent conclusion!" Whatever construction be placed upon it, it is perfectly clear from events that followed, that no such meaning could possibly have been intended. So far from ceasing to minister in person, our Lord, while his body was lying in the sepulchre, entered Paradise or the World of Spirits, and there preached to the departed, opening or causing to be opened the dungeons of the damned, such as were then ready to receive the glad tidings of redemption and salvation. Having done this, He returned, took up His body, then glorified, and appeared in it to his amazed and at first incredulous disciples. Did this look as if the period of His personal ministrations was past, and that He had indeed finished forever this phase of his divine activities?

After confirming the faith of his Jewish followers, and commissioning the Twelve Apostles to preach the Gospel throughout the then known world, the risen Saviour visited in person the Nephites upon the Western hemisphere, for a similar purpose; they being the "other sheep" to whom He had referred in addressing his disciples at Jerusalem. This done, He visited in like manner still "other sheep"—other broken off branches of the "Tame Olive Tree," whose whereabouts were as unknown to the descendants of Lehi as the latter to the inhabitants of Judea. Doubtless these included the famous "lost tribes" and other Hebrew remnants, unknown to man, but known to God, to Jehovah, "keeping watch above his own" in the mystical and remote regions whither his judgments had driven them.

Then came His final ascension into Heaven. But even that did not signalize the cessation of his personal ministry in behalf of mankind. In his immortal, resurrected body He went, says the Prophet Joseph, "to minister to translated and resurrected bodies," and with them He will return to earth when Enoch's City descends and all is made ready for His advent.

What, then, was finished by the Death on the Cross? Simply the pain and sorrow that the Great Redeemer had willed to undergo in order to ransom a lost creation, and make it possible for mortal man, by faith and good works, to lay hold upon eternal life. The Savior's self-imposed humiliation, his voluntary sacrifice, his mysterious, all-comprehensive suffering, the piled up agony of the human race, endured by Him vicariously, to the end that his atonement might be infinite, reaching to every son and daughter of Adam—this was finished, this was at an end; not the work of God, nor the continued revelation of his word and will to man.

The Death on Calvary was no more the ending, than the Birth at Bethlehem was the beginning, of that divine career. Both were mere incidents—mighty ones, it is true, but still mere incidents in that Life of lives. The Saviour's work is universal, extending from Eternity into time and back again into Eternity. All the Gospel dispensations, from Adam down to Joseph Smith, are but parts of the all-embracing mission of Jesus Christ. Not until "the beginning of the seventh thousand years," the dawn of the Millennium, the Morning of the Resurrection, "will the Lord God sanctify the earth and complete the salvation of man." Moreover, sanctification will be succeeded by glorification—still another phase of the endless work of Him who bringeth to pass "the immortality and eternal life of man."

O. F. W.

ONLY THE TRUTH CAN SAVE.

W. A. M.

While re-reading President Orson F. Whitney's splendid Gospel pamphlet—The Way, the Truth, and the Life—a few days ago, I was impressed with the words "the truth," and was led to see that on these two words hang the salvation of the human family. There is no way by which mankind can be saved except by receiving and obeying the truth—the truth as embodied in the Gospel of Jesus Christ. On one occasion, when addressing certain Jews who believed on him, the Saviour said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." At another time, when praying to the Father in behalf of his disciples, he said: "Sanctify them through thy truth: thy word is truth."

There are thousands of people in the world to-day—good,

honest, sincere, Godfearing people—who are hugging "strong delusions," believing that they have laid hold upon truth. These people are thoroughly sincere in their religious convictions; but no matter how good and sincere a person may be, if his faith is not founded on the rock of eternal truth, he cannot be saved in the kingdom of God.

In his Gospel treatise President Whitney tells of an untutored American Indian who was told by one of the New England settlers that if he planted gunpowder it would "grow" gunpowder. The red man believed this implicitly; it was a veritable truth to him; but because it was not *the* truth, he did not get the result he expected.

A missionary returned to his lodge one day recently, after having spent about two hours distributing tracts. As he lay down on the sofa he said to his companion: "I am disgusted. I met a number of saved people to-day. I asked them how they had obtained salvation, and they answered: 'By simply believing on the Lord Jesus Christ.' I don't see how people can entertain such an erroneous belief."

But it is not an erroneous belief to these people; it is a veritable truth. I know whereof I speak: there was a time when I stood just where these people are standing now—when I believed that all a person had to do to be saved was to believe on the Saviour of the world. That seemed to me then a Gospel truth. But it is not *the* truth, as I have since learned; and because it is not *the* truth it cannot save anyone. Here is *the* truth:

"If thou wilt enter into life keep the commandments" (Matt. 19: 17).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21).

"Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7: 24-27).

"Man shall not live by bread alone, but by every word that proceedeth out of the month of God" (Matt. 4: 4).

This is the truth as it was taught by the Lord Jesus Christ, and as it is proclaimed by the elders of his Church to-day. I believe it with all my heart; and for it have discarded my former belief, which I now know was not true. No one could make me believe

now that all a person has to do to be saved is to believe on the Lord Jesus Christ.

Another thing: I have always been a firm believer in a Supreme Being; but my belief in God to-day is entirely different to what it was years ago. There was a time when I believed that God was a Great Spirit, "without body, parts or passions," and that he was everywhere present. This belief I entertained because of the teaching I received in my childhood. The sectarian doctrine of Deity seemed true to me thirty-five years ago, and I believed it as sincerely as I believe the true doctrine of Christ to-day. It is surprising to me now that intelligent men and women can hold such a belief respecting God—that he is "without body, parts or passions." I have, at times, ridiculed this belief, forgetting, for the moment, that it was once my belief, and that it was just as satisfactory to me then as it is to tens of thousands of people now. But it is not *the* truth, and because it is not *the* truth it cannot save, no matter how good and sincere a man may be in believing it. It is belief in the true and living God that brings salvation.

On one occasion the Apostle Paul found at Athens a people who were worshiping "the unknown god." These people were, no doubt, as sincere in their belief as Paul was in his; but would the belief they then held have saved them? No, it would not; and, knowing this, the apostle began to teach them concerning the true God, the Father of our Lord and Saviour. I know now what Christ meant when he said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent," the God who in the beginning created man "in his own likeness," the God of Abraham, Isaac and Jacob, the God of whom Christ is "the express image." This is the God in whom my faith is centered to-day, and no one could make me believe now what I once believed respecting Deity, namely, that he was a spirit, "without body, parts or passions."

A word with respect to water baptism. There are many thousands of people—good, Christian men and women—who believe in water baptism, but they do not believe that it is essential to salvation. They believe that it is simply "an outward and visible sign of an inward and spiritual grace." I remember the time when I believed as these people do, and I was just as sincere in my belief then as I am in the entirely different belief which I hold to-day. I know now that baptism *is* essential to salvation; that if I were as good as Jesus Christ I could not be saved in celestial glory without it. I know this because Christ has declared that "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." This is *the* truth, saving truth. It is as high above the belief I once entertained and professed in relation to water baptism as the heavens are above the earth. And, indeed, it is of heaven, the decree of the Author of eternal salvation; the other is of the earth, the doctrine of men.

The belief is entertained by many thousands of people, good, sincere people, that revelation ceased with the death of the apostles; that the canon of scripture is full, and that there will be no more revelation from God—at least not till the second coming of Christ. I was taught this; I believed it firmly; it was truth to me. But I abandoned this belief many years ago, when I found out that it was not true. I know now, as thousands of others do, that God is "the same, yesterday, to-day, and forever;" that his ears are open to the cries of his children now as they were in days gone by; that no one who comes to him, believing that "he is a rewarder of them that diligently seek him," will be sent empty away; that any man who lacks wisdom can obtain it from the Fountain Head of all wisdom, and will not be upbraided for asking. I know all these things by personal experience, for I, through earnest, fervent prayer, have received revelations from God which have been of incalculable value to me. For example; it has been revealed to me personally, by the Holy Ghost, that Jesus Christ is indeed and of a truth the Son of God; that Joseph Smith is a prophet of the Most High; that the Church of Jesus Christ of Latter-day Saints is the true Church, and that the Gospel which it teaches is the true and everlasting Gospel, the power of God unto salvation to all who believe and obey it. All these things have been made known to me by revelation, consequently I know that revelation did not cease with the death of the apostles.

Speaking of apostles reminds me that there was a time when I believed—because of teaching I had received—that apostles and prophets are not needed in the church to-day; that these officers were employed for the sole purpose of establishing Christianity, and Christianity having been established, their work was completed and their services no longer required. Such is the belief of hundreds of thousands of people in the Christian world at the present time, the great majority of whom are men and women of sterling character. These people are perfectly sincere in their belief; but is a false belief, and because it is founded on error instead of on truth it is depriving those who hold it of great and inestimable blessings—the teaching and guidance of divinely inspired apostles and prophets.

With the Christian world in the deplorable condition existing at the present time, I marvel at people entertaining the belief that apostles and prophets are not needed. Yet this was once my belief, notwithstanding the fact that it is wholly unscriptural and absolutely false. As soon as I discovered the falsity of it I abandoned it—abandoned it for the truth. And what is the truth in relation to this matter? It is this: That the Lord placed in his Church, apostles and prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of

the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

In this scripture is set forth the reason for my belief that apostles and prophets are necessary to-day—because the followers of Christ are not perfect, because the work of the ministry is not finished, because the body of Christ still needs to be edified, and because the Christian world has not been brought to a unity of the faith.

RUINS OF A PREHISTORIC CITY DISCOVERED IN SOUTH AMERICA.

THERE appeared in last week's issue of the *Star* an account of a remarkable discovery that had been made in a hill near Mexico City, when a pyramid, approximately four hundred feet in diameter and one hundred feet high, was unearthed by Dr. Byron Cummings, Director of the Arizona State Museum. On Thursday, the 31st ult., word was received in Chicago that ruins of an ancient city of great size, hitherto unknown, had been uncovered in Colombia by the South American Expedition of the Field Museum of Natural History, Chicago. The ruins of the city, or collection of villages, are in the Province of Magdalena, forty miles from the Caribbean coast and twenty miles south of Santa Marta, a region now uninhabited and almost unknown to science. It is evident, the museum authorities announced, that this was once one of the great centers of population of the world, but to-day even its name is unknown.

Dr. J. A. Mason, the leader of the expedition, sent the following message regarding the discoveries:—"There must have been a tremendous population here at one time, as the country is covered with house sites. The region is very mountainous, and the houses, which were of wood, were built on terraces made with retaining walls. The principal place where I have been working has a staircase of forty-eight stairs, all made of nicely-cut quadrangular stone slabs. Instead of the Indian road of which I have heard, there are thousands of them all through the mountains. There are apparently wide roads connecting the main sites.

"On the side of almost every house there can still be found the metate, or grinding slab, on which the family ground its corn. In all the villages we have found quantities of broken pottery, mostly fragments of large undecorated jars. Some were decorated with relief ornaments, and there is one sort of very fine black pottery which is incised or carved."

The ancient inhabitants of this country decorated themselves with gold ornaments and buried these with their dead. The early Spaniards are known to have taken fabulous quantities of gold from the graves. Specimens already received at the museum include

gold bells, small beautifully-made gold figures and ornaments of shell, carnelian, and agate. The most valuable acquisition is a set of ornaments worn by a native priest.

THE MAORIES.

WRITING from Berkley, California, under date of August 20th, Elder Francis W. Kirkham says: "In a recent issue of the *Star*, comment was made on the increase in number of the Maori population of New Zealand, after a long period of decline. It was suggested that the rural life of this splendid race of people accounted for this condition. Six years ago, while performing a second mission in New Zealand, I made a study of the census of the Maori race. There was even a greater decline in the population forty and fifty years ago than was indicated, as the Maories gradually consented to give a fairly true account of their numbers. However, the Church has excellent records of all the Maori saints, and we know that since the introduction of the Gospel there has been a natural increase in the Church population, although the race as a whole was declining. At present about one-fifth to one-sixth of the Maories belong to the Church, and, speaking of them collectively, they are striving to live the Gospel. They are faithful observers of the Word of Wisdom, and this, in my opinion, accounts, to a large extent, for the increase in the population. This opinion is shared by many of the prominent Government officials of both the whites and Maories."

FROM THE MISSION FIELD.

Release.—Elder Thomas G. Finch has been honorably released as a traveling elder in the Liverpool conference.

New Branch Organized.—Tuesday evening, the 5th inst., a new branch of the Church was organized at Higham, near Barnsley, Sheffield conference. President J. W. Ernest Tomlinson presided, and with him were Elders Clarence L. Giles, Alvin G. Lovell, and Leigh W. Clark, each of whom addressed the meeting. The new organization will be known as the Higham branch, the presidency of which are Fred Birkhead, president; Daniel Howarth, first counselor; Leonard Gilder, second counselor. These brethren were set apart by President Tomlinson, Elders Clark and Giles. The organizing of a branch at Higham is greatly appreciated by the saints residing in that part of the Sheffield conference.

District Meetings at Burnley.—Two largely-attended meetings

were held at Burnley, Liverpool conference, on Sunday, the 3rd inst. Elder William A. Morton was in attendance from Liverpool, also Elders Clayton B. Turner, Ronald M. Jones, Leonard D. Jenson, and Karl P. Weiler. There was a goodly number of saints from the Nelson branch. At the afternoon meeting the Sunday-school recited in concert the "Beatitudes," comments on which were made by President John E. Owens. A solo, "God will take care of you," was sweetly sung by Sister Laura Owens. Addresses were delivered by Elders Jenson, Weiler and Morton. At the evening meeting the large hall was filled almost to its capacity, and the congregation listened with marked attention to the Gospel discourses delivered by Elders Morton, Jones and Turner. The elders report a growing interest in their message on the part of the people of Burnley and Nelson.

Branch Conferences.—On Sunday, the 3rd inst., a conference of the Darlington branch, Newcastle conference, was held. A Priesthood meeting was held at 1 p.m., at which encouraging reports were given by Branch President Thomas Dinsdale and other local brethren. Timely counsel was given by President James T. Palmer and Elders Russell B. Hodgson and Ezra T. Benson. At the Sunday-school session, held at 2:30 p.m., a very enjoyable program was rendered. "The importance of Sunday-school work" was the subject of short addresses by President Palmer and Elder Benson. There was a large attendance of saints and investigators at the evening service, when impressive Gospel discourses were delivered by President Palmer, Elders Benson and Hodgson. A vocal solo was rendered by Sister Violet Dinsdale. A good spirit prevailed throughout the conference.

Baptisms.—On Saturday, the 2nd inst., the elders and saints of the Belfast branch, Irish conference, repaired to Helen's Bay, where a baptismal service was held. Two candidates were baptized by Elder Leonard Brimley, and were afterwards confirmed by Elders Claude W. Hinckley and Edwin O. Stenquist.

A baptismal service was held at the Feversham Street School Baths, Bradford, Saturday, September 2nd, 1922, when thirteen candidates were baptized into the Church, Elders Aaron P. Leishman and Grant Y. Anderson officiating. Elder Ralph S. Gray gave a short address on the sacred ordinance. Immediately after the baptism a confirmation meeting was held at Westgate New Hall, at which the newly-baptized converts were confirmed by the eleven traveling elders of the conference. An impressive discourse on the Holy Ghost was given by Elder William Naylor. The remainder of the time was devoted to testimony bearing, after which the service was brought to a close. About one hundred saints and investigators attended the meetings.

THE SOWING TIME.

Now is the seed time; God alone,
Beyond our vision weak and thin,
Beholds the end of what is sown,
The harvest time is had with him.

Yet, unforgetting where it lies,
Though seeming on the desert cast,
The seed of generous sacrifice,
Shall rise with bloom and fruit at last.

And he who blesses most is blest,
For God and man shall own his worth
Who toils to leave as his bequest
An added beauty in the earth.

—WHITTIER.

DIED.

HOPKINSON.—Impressive funeral services were held in the Second Ward meetinghouse, Provo, Utah, Sunday afternoon, August 6th, over the remains of Herbert J. S. Hopkinson, who had passed away the previous Thursday. The chapel was filled with sympathising friends from Provo, Salt Lake and Eureka. Deceased was born in South Hanley, Yorkshire, July 23rd, 1881. He was baptized in Gainsboro, by Elder Frank T. Bennett, and confirmed by Elder Fred W. Giles. In March, 1914, he, with his wife and family, emigrated to Utah, and settled in Eureka. In the fall of 1921 they returned to England, for the purpose of visiting relatives and to assist in refuting the vile slanders that had been circulated in this country about Utah and the "Mormons." Early this spring they returned to their mountain home. While in his native country Brother Hopkinson was a faithful worker in the Gainsboro branch. Elders Wilford W. Freckelton, Charles A. Walters, and James G. Giles, who labored as missionaries in the Hull conference during the time our departed brother was there, took part in the funeral services.

CONTENTS:

Notes on Impostures 577
Fair Play for All... 582
Prohibition in the United States 583
Forgetting Injuries 583
Editorial: "It is Finished." ... 584
Only the Truth Can Save 585
Ruins of a Prehistoric City Discovered in South America... 589
The Maories... 590
From the Mission Field 590
Poetry:
The Sowing Time 592

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